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A HOLINESS MANUAL - WATSON

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Holiness Manual

A HOLINESS MANUAL.

BY

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PREFACE.

My reasons for printing this little book, when there are so many excellent books on the subject, are—

1. To present the Scripture proof of Christian holiness in a classified order, adapted to every mind and occasion.

2. To furnish a concise statement of the precious doctrine of entire sanctification in such cheap form as that thousands can have it who would neither buy nor read costlier and larger books.

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HOLINESS MANUAL.

CHAPTER I.

REGENERATION.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 12, 13.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John iii. 5–8.

THESE verses show the nature of the new birth. It is a supernatural change of

the soul from a life of sin to righteousness. "Not of blood"—that is, can not be inherited from good parents; "nor the will of the flesh"—not by culture nor good works; "nor the will of man," not by church rites and ceremonies; not by Episcopal confirmation, or water baptism, or anything man can do; "but of God"—it is an act of divine power by the Spirit, putting the life of God into the soul.

"Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: therefore we conclude, that a man is justified by faith without the deeds of the law."—Rom. iii. 24–28.

Faith in Jesus is the condition of justification, by which *all past sins* are pardoned, though inherited depravity is not thereby removed.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. lv. 7.

We see that pardon is *abundantly* given—it is *perfect pardon* for all actual sins; but perfect pardon does not reach the *native evil* in the soul.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. viii. 1.

To be in a justified condition, we must be free from condemnation.

"To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. iv. 5-7.

Those who are truly converted, will have the Spirit of adoption and power to repress the remaining evil of the heart.

My God is reconciled;
His pard'ning voice I hear:
He owns me for his child;
I can no longer fear:
With confidence I now draw nigh,
And Father, Abba, Father, cry.

CHAPTER II.

INBRED SIN.

THE term "inbred" signifies *inborn*. Actual sinning flows from the inner spring of inherited depravity, which is described in Scripture as follows:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. vi. 5.

The actual "wickedness was great;" but the secret cause was "the imagination of the thoughts of the heart." Impure hearts are the fountains of wickedness.

"Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood."—Deut. xxix. 18.

"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."—Heb. xii. 15.

Inbred sin is set forth in these verses as a hidden "root of gall, wormwood, bitterness," which is liable to spring up in God's people and defile them. We need not only to stop the growth of sin in our souls, but to have the bitter root removed, that the heart may be sweet and clean.

'Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting "—Ps. cxxxix. 23, 24.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Ps. li. 5.

Inbred sin is the secret, subtle life of self —it is so deep in the soul, it requires great searchings of light and truth to reveal it all. We were shapen in depravity, so that it eludes the outward eye; we must search the bottom of our hearts with the candle of God to find it. Others may not see your depravity, but you can feel it within.

"The heart is deceitful above all things, and desperately wicked: who can know it?"—Jer. xvii. 9.

Inbred evil is not merely a weakness or

lack of good, but a *positive soul poiso*
the essence of deceit and sin.

"If then I do that which I would not, I cons
unto the law that it is good. Now then it is no m
I that do it, but sin that dwelleth in me. For I kn
that in me (that is, in my flesh) dwelleth no g
thing: for to will is present with me; but how to p
form that which is good I find not. For the g
that I would I do not: but the evil which I wo
not, that I do. Now if I do that I would not, it is
more I that do it, but sin that dwelleth in me. I fi
then a law, that, when I would do good, evil is pr
ent with me. For I delight in the law of God af
the inward man: but I see another law in my me
bers, warring against the law of my mind, and brin
ing me into captivity to the law of sin which is in
members. O wretched man that I am! who sh
deliver me from the body of this death?"—Rom. v
16–24.

Here is the battle with inbred sin! Th
great I at war with itself; wanting to b
holy, but fettered with inward corruptio
Here it is called "indwelling sin," whic
keeps the soul at civil war with itself.

"For the flesh lusteth against the Spirit, and th
Spirit against the flesh: and these are contrary th
one to the other: so that ye can not do the thing
that ye would."—Gal. v. 17.

This verse shows the antagonistic desires in the converted soul, resulting from indwelling sin. Grace and depravity in the same soul.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts."—Eph. iv. 22.

The term "old man" is given to indwelling sin, because it is the seed of sin transmitted by Adam. Our actual sins can be no older than we are, but inbred sin is as old as the fall of man.

"And he did that which was right in the sight of the Lord, but not with a perfect heart."—2 Chron. xxv. 2.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"—1 Cor. iii. 1–3.

These verses show that all sin is not removed at conversion. We may be born of God—be babes in Christ—yet have carnality; and need a perfect cleansing.

"Knowing this, that our old man is crucifi
him, that the body of sin might be destroye
henceforth we should not serve sin."—Rom. v

NOTE ON INBRED SIN OR DEPRAVI
The word depravity, like the word un
eousness, implies that something is la
in the moral nature of the soul, a
impotency in our being which we ours
can not repair. It is that carnal and f
mindedness of the heart which inher
our fallen nature. As it is needful to
a disease in order to seek the remed
us look at the nature of depravity a
in detail.

a. Depravity is not actual sin, but
the inward fountain from which actual
are prompted and originated. It is
inner spring of sin that propels the
child to actual sin, even before he k
the bounds of the moral law. It is a
sonous seed hidden deep in the soul
ever ready to expand itself into the fl
and fruit of open transgression.

b. Depravity is not removed by par
because it is beyond the sphere of par

Pardon is perfect pardon, but perfect pardon does not touch inborn sin. Pardon refers to actions, but depravity is not action. Pardon refers to guilt, but we are not guilty for inbred sin. The most perfect music does not charm my eyes; it does not touch my sense of vision. Depravity lies down deeper than the sphere of pardon, and remains in the heart of the truly regenerate.

c. Depravity is latent in the soul, and the young convert may go for weeks and months without even suspecting any carnal mind sleeping in his breast. He does not feel inborn sin move, and thinks it does not exist; hence when it stirs within him he is surprised and alarmed, and often deems his conversion a failure, not knowing the Scriptures or the twofold nature of sin.

d. This hidden depravity can never be truly discovered by us but by the light of the Spirit shining in a converted heart. A sinner can see and estimate the outer acts of sin, but the dark and native impurity of the carnal mind that lies at the bottom of

the soul, none can see but the enlight
and searching and praying child of
One must get a good deal of evang
religion before he can see and feel his
of heart purity. An old, smooth Sp
dollar put in the furnace, the original l
will show themselves; and a Christian
must be well heated by God's Spirit
fore the original lines of depravity ca
brought to clear vision.

e. Depravity is a unit in the soul
may seek to manifest itself through e
channel of body and mind, but the in
sin itself is an indivisible unit of evil, a
spoken of in Scripture in the singular
ber as "sin," "unrighteousness," "lepro
etc. It must be cast out, or remain i
heart as a whole—a simple root of evi

f. Depravity as such is not seen i
outer life, but is manifest to the pa
consciousness of the believer. Your
may be blameless in its outer form, and
you may mourn over this *felt* impuri
your heart. No one sees the inner h
ache, caused by your depravity, but
and God.

g. When the child of God begins to feel the movings of depravity within him, he must seek its extirpation and go forward into holiness, or else he will lose his justification. This is the missing keystone from the fallen arches of thousands of Christian lives.

h. The only cure for depravity is heart-cleansing, sanctification. For depravity can never exhaust itself by pouring itself out into action. It will sprout and bear fruit of gall to all eternity, and never exhaust its foul spring. Nor can it be outgrown. The heart can no more grow out its sin, than the earth can grow out all its trees. Nor will repression cure it. Squeezing a lion in a tight place does not annihilate an atom of it. Repressing depravity does not diminish it a particle. God's plan is to cleanse it away on the simple condition of faith.

CHAPTER III.

HOLINESS COMMANDED.

IF God commands us to be holy, he will give us grace to obey.

"For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy."—Lev. xi. 44, 45.

"Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy."—Lev. xix. 2.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy: for I am holy."—1 Pet. i. 15, 16.

The term "holiness" means "wholeness," soul health, soul ailments cured. Notice, he commands this, *because* he is holy. He wants us like himself, and we must seek it from that motive.

"Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you."—Lev. xx. 7, 8.

These verses show the twofold nature of sanctification, which is entire consecration on our part, and entire purification on the Lord's part.

"Thy testimonies are very sure: holiness becometh thy house, O Lord, forever."—Ps. xciii. 5.

The Church is never in her true normal state except when she is holy. Holiness is her only divinely appointed ornament. Science and wealth have often ruined the Church; her ornament and power are only in her purity.

"And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing."—Isa. xxiii. 18.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe

therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."—Zech. xiv. 20, 21.

Not only does God command that we be holy in heart, and life, and in the church, but in our business, our merchandise, etc. This holiness would stop festivals and fairs as money-raising agencies for his Church. Holiness must reach every part of human life.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 48.

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."—Heb. vi. 1.

The term "perfect" refers to us as Christians—not perfect mechanics or perfect farmers, but "perfect believers" in Christ; perfect in our *submission*, our *trust*, and our *love*. To reject this perfection, is to reject the Savior who commands it. We can be perfect Christians, though very imperfect in a thousand other things.

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. xii. 14.

Peace has a special fitness toward our fellow creatures, and holiness a special fitness toward God. The fulness of peace fits us for the society of heaven; the fulness of holiness fits us to see and enjoy the God of heaven.

"For this is the will of God, even your sanctification."—1 Thess. iv. 3.

This is God's will now, in the present moment, that we be sanctified. The will of God authorizes our sanctification; and when we put ourselves in perfect line with that will, it will most surely be executed within us.

CHAPTER IV.

CONSECRATION.

The word "consecration" has often been misused as a synonym for "sanctification."

Consecration is the putting of ourselves into the divine hand for the reception of his sanctifying work in us.

"For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day."—Exod. xxxii. 29.

This verse shows that consecration is the placing ourselves in a condition to receive the blessing from the Lord. We are to make this complete consecration *now*—to-day—that God may perfectly save us "this day." God does not fully cleanse us till we are fully given up to him.

"Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth."—Ps. xxxi. 5.

"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass."—Ps. xxxvii. 5.

The Scriptures do not speak of consecrating ourselves to "the church," or "to a work," as so many say; but entire commitment of our all "*to the Lord*," and only to him. Here we have, first, a perfect commitment to God, then we can perfectly trust, and the experience is brought to pass.

"Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king.

"But if not, be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up."—Dan. iii. 16–18.

Here is a practical case of committing soul and body, for life or death, to the hand of God. Such a consecration can be made only by those who have been converted; the Scriptures apply consecration only to God's people. Sinners repent, believers consecrate.

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a

blessing, that there shall not be room enough to receive it."—Mal. iii. 10.

This implies giving up our money, property, time, abilities, gifts, industries, friendships, and the *little things*, all to the will and glory of God. It is easy for him to bless if we bring *all* the tithes.

"Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. vi. 10.

We are to give all up *to* God's will, and then *accept* all his will.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John vii. 17.

"If any man wills to will his will, he shall know." Some want to know that sanctification is true, or know that they have it before they are perfectly yielded to the Lord's will. We can not know God's will till we are truly committed to that will.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. xii. 1.

Paul urged sinners to conversion by the

"terror of the Lord;" but he urged his brethren—believers—to entire sanctification by the mercies of God.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God:" —Rom. vi. 13.

It is to be a "living sacrifice" by "those alive from the dead," proving that only converted persons can make a true scriptural consecration. The faculties of our being are to be used not for self, but for holiness.

"Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. 19, 20.

"Ye are bought with a price; be not ye the servants of men."—1 Cor. vii. 23.

The essence of consecration is to recognize that God is our absolute proprietor; that we are nothing, have nothing, and that we gladly let God take all for time and eternity. "Not the servants of men." We are to give up the opinions, the criticisms, and the fear of our fellow creatures;

we must not be fettered by our kindred, our loved ones, human society, or human authority; but surrender *all* for Jesus and holiness.

"Submit yourselves therefore to God. Resist the devil, and he will flee from you.

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.

"Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

"Humble yourselves in the sight of the Lord, and he shall lift you up." – Jas. iv. 7–10.

After thoroughly committing each and every thing to the will of God, for life or death, for time and eternity, giving up all we know and all we don't know, to God, we then humble ourselves, sink into our nothingness, at the feet of Jesus, then we can trust his cleansing blood, then God can "lift us up." It is our place to sink down, it is God's work to raise us up.

CHAPTER V.

HEART PURITY DESCRIBED.

THE Word of God gives us a picture of a pure heart in such texts as the following:

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me."—Ps. li. 7, 10.

Isaiah says that conversion makes us white *as* the snow (Isa. i. 18); but David says a clean heart is *whiter* than snow. Invisible atoms of soot and dust are formed in the snow-flake as inbred sin is in the soul; hence, when native impurity is cleansed from the heart, it is cleaner than the new-fallen snow, which contains hidden impurities.

"Though ye have lien among the pots, yet ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold."—Ps. lxviii. 13.

This is an allusion to the Hebrews' slav-

ery in Egypt; but, though the soul has been blackened by lying among the pots of a slave kitchen, God can make it as the washed dove with feathers of bright silver and gold.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."—Ezek. xxxvi. 25–28.

"Clean water" is an emblem of the cleansing power of the Holy Spirit. Notice 1: "From *all* your filthiness," acquired and hereditary—he does not say from all that you see, or cleanse up to your light; but from *all the sin that God can find in us.* This is an uttermost cleansing. 2. From the "stony heart"—from hardness and stiffness of spirit; a pure heart is a soft, tender, docile heart, free from filthiness and hardness.

"Blessed are the undefiled in the way, who walk in the law of the Lord."—Ps. cxix. 1.

To be undefiled in heart and life, puts the soul where it can *walk in the law* of God.

"The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life."—Luke i. 73–75.

The covenant that God will make us holy is as old as Abraham. "Holiness" implies our likeness to, and harmony with the nature of God. "Righteousness" implies our harmony with the law of God. Holiness refers mainly to the experience and life of the soul; righteousness refers mainly to the outer conduct of life.

"Woe unto you, scribes and Pharisees, hypocrites. for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."—Matt. xxiii. 25, 26.

Even unto this day, thousands of Christians are *trying so hard* to live pure lives without having the clear experience of

pure hearts. We can not live holiness till we first get it in the soul. The inner fountains of life are to be clean in order to make life holy.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. vii. 1.

1. From filthiness of the flesh—licentiousness, wine, alcoholic drinks, tobacco, opium, gluttony, slovenliness, etc.

2. Filthiness of the spirit—ill tempers, wrong desires, self-seeking, pride, resentment, harshness, bitterness, fear, doubt, ambition, vanity, deceit, etc.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii. 25.

The word *uttermost* is a double superlative. The Greek is *pantelos*. He is able to save *pan—all*, the whole, the whole man or whole race; *telos—perfection*, save the entire man to perfection.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James i. 4.

A perfect believer is one who lacks nothing in his religion, though he may lack many other things. A pure heart is an *unmixed* heart—the graces existing without their opposite evils; meekness without pride; patience without fretting; love without anger; faith without unbelief, etc.

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."—1 Tim. i. 5.

Divine love filling a pure heart, will enable us to perfectly keep the ten commandments. Purity of heart is the only method of fulfilling the law.

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."—2 Tim. ii. 22.

Notice the expression, "love and peace . . . . out of a pure heart." There is a degree of love and peace before the heart is fully sanctified; but we do not meet the requirements of the Bible till we love and pray out of a pure heart.

Implant it deep within,
Whence it may ne'er remove—
The law of liberty from sin.
The perfect law of love.

Thy nature be my law—
Thy spotless sanctity;
And sweetly every moment draw
My happy soul to thee.

Soul of my soul, remain!
Who didst for all fulfill,
In me, O Lord, fulfill again
Thy heavenly Father's will.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7.

To "walk in the light" is to perfectly submit to and follow the law of Christ; "cleanseth," present moment; from "all sin"—the seed of sin—the being of sin, when the Lord says all he means *all*.

"And every man that hath this hope in him purifieth himself, even as he is pure."—1 John iii. 3.

The Scripture idea of purity is not merely freedom from the actual commission of sin,

which belongs to the first stage of religious life, but also freedom from the inherent body and seed of sin, as well.

To be a little more particular, this scriptural purity is to be freed from all pride, envy, jealousy, resentment of feelings, malice, deception, and secret wrath; to have clean lips; a tongue free from unclean words, backbitings, evil speeches, and foolish or trifling talk; it is to be cleansed from all impure desires; from all secret, unholy desires in the heart; to have no division in the desires and tempers of the soul; to be purified from unholy affections, such as the love of money, love of praise, earthly ornaments, display, and worldly greatness; the love of place, rank, station, and human honor; it is to be freed from high-mindedness, self-will, and self-seeking; it is to be delivered from all moroseness or bitterness of feeling, from harshness of spirit and temper; it is to be liberated from all the stony hardness or coldness aud lukewarmness of spirit; it is a heart washed from all rebellion toward the will of God, and from all evil and unholy affections toward

our fellow creatures; it is that deep contrition and circumcision of spirit through the blood of Christ and by the Holy Ghost whereby there is a cessation in the soul from the body of sin; from both sinful acts and sinful purposes. Such a soul is cleansed from all sin, outward and inward, and, according to the Scriptures, it is perfect in moral purity, and is entirely sanctified.

CHAPTER VI.

HOLINESS THROUGH FAITH.

"If ye will not believe, surely ye shall not be established."—Isa. vii. 9.

Faith is the condition of every step in the divine life.

"And, behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean.

"And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."—Matt. viii. 2, 3.

Leprosy is the type of inbred sin. He *came*, he *prayed*, he *believed;* Jesus *touched* him. Jesus *willed it*, and the *cleansing* was instantaneous. This is the short and only method of sanctification.

"But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

"Believe ye that I am able to do this? They said unto him, Yea, Lord.

"Then touched he their eyes, saying, According to your faith be it unto you."—Matt. ix. 22-29.

Christ makes our faith the measuring-line of our blessings. We enter into grace, and then into the degrees of grace, according to the measurement of faith. We must believe that he is able to sanctify us, believe he is willing to do it *for us*, believe he is able and willing to do it for us *now;* then we must believe that he *doeth it*—cleanseth us—*now*.

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth."—Mark ix. 23.

No one ever emphasized simple faith as Jesus did. It is perfectly easy for God to sanctify all believers if they only trust him for it.

Open my faith's interior eye:
Display thy glory from above;
And all I am shall sink and die,
Lost in astonishment and love.

Confound, o'erpower me by thy grace;
I would be by myself abhorr'd;

All might, all majesty, all praise,
All glory, be to Christ my Lord.

Now let me gain perfection's height;
Now let me into nothing fall,
As less than nothing in thy sight,
And feel that Christ is all in all.

"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark xi. 24.

NOTICE.— 1. "What things," something definite must be sought—pardon or purity. We can't get sanctified by an indefinite seeking.

2. "Ye desire." We are to desire holiness above all things, in order to get it.

3. "Believe that ye receive," not did yesterday or will to-morrow; but trust—claim it now.

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."—Rom. i. 17.

From justifying faith to sanctifying faith. The righteousness of God is revealed to us when we are justified by faith from past

sins; but it is revealed to us still clearer when we are sanctified by faith.

"And a great company of the priests were obedient to the faith."—Acts vi. 7.

Faith is the essence of obedience. God commands us to believe. We can perfectly obey only by perfectly trusting.

"And put no difference between us and them, purifying their hearts by faith."—Acts xv. 9.

This is the way the apostles got purity, and the only way they taught others to get it.

"And inheritance among them which are sanctified by faith that is in me."—Acts xxvi. 18.

Not sanctified by growth, nor by good works, nor by suffering, nor at death, nor by having inbred sin removed by piecemeal; but sanctified in a moment by simply trusting God to do it for them.

"Wherefore? Because they sought it not by faith, but as it were by the works of the law."—Rom. ix. 32.

The vast majority of Christians to-day are seeking, like the Jews, to get holy

gradually by doing good works, instead of receiving it by faith.

"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."—Gal. iii. 14.

Jesus, thine all-victorious love
Shed in my heart abroad:
Then shall my feet no longer rove,
Rooted and fix'd in God.

Oh that in me the sacred fire
Might now begin to glow;
Burn up the dross of base desire,
And make the mountains flow.

Oh that it now from heaven might fall,
And all my sins consume;
Come, Holy Ghost, for thee I call;
Spirit of burning, come.

Refining fire, go through my heart;
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.

Pentecost comes by faith.

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."—2 Cor. iii. 5.

You need not plead your weakness as a bar to your sanctification; it depends on our reception of the sufficiency of Jesus.

"For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God."—Eph. ii. 8.

Exactly as we are saved from guilt through faith, so are we saved from depravity. In either case it is by grace received through faith.

"Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

"Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

"To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thess. iii. 10–13.

These were genuine believers—not backsliders—yet Paul urged them to that point of perfect faith in Jesus which excludes doubts and establishes the heart in holiness. This is Paul's mode of getting believers perfected:

"That ye be not slothful, but followers of them who through faith and patience inherit the promises."—Heb. vi. 12.

Lord, I believe a rest remains
To all thy people known;
A rest where pure enjoyment reigns,
And thou art loved alone:

A rest where all our soul's desire
Is fix'd on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love.

Oh that I now the rest might know,
Believe, and enter in:
Now, Savior, now the power bestow,
And let me cease from sin.

Remove this hardness from my heart,
This unbelief remove:
To me the rest of faith impart—
The Sabbath of thy love.

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

"By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh;

"And having a high priest over the house of God;

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil

conscience, and our bodies washed with pure water." —Heb. x. 19–22.

Entering the "second vail" typifies our entrance into full sanctification.

1. "With boldness." We must not shrink, nor fear, nor listen to any voice but God's.

2. "By the blood of Jesus." Fear not to claim its infinite virtue.

3. "True heart." We must be sincere, fixed, determined to enter.

4. By faith—simply accepting it from God.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."—Heb. xii. 1, 2.

Jesus is the "*leader and perfecter*" of our trust. If we lean even in the least to our works, our growth, our suffering, or our death as helping to sanctify us, we are to that extent committing idolatry—putting a substitute for Jesus. We are purified by looking to Jesus for it, and by *looking only to Jesus.*

Sooner or later we must every one make the alternative either to believe or be damned. Suppose you keep refusing to believe that Jesus cleanseth you, will it do you any good? You have tried nearly everything except faith; now quit all else and believe. Why not do it now? in spite of your feelings and all things, just believe God now, and leave results to him. After you have read, and prayed, and struggled, and done a thousand good works, at last you will be absolutely compelled to quit all your own works and settle down on the naked word of God, and by simple trust, assert that he cleanseth. God can not make you holy so long as you keep attempting to do it yourself. He is only waiting for you to quit the task in order that he may do it. Why not let him do it *now?*

CHAPTER VII.

THE TWO WORKS OF GRACE.

THE Scriptures, in manifold forms of expression, present to us two distinct saving works of grace in the soul; the first saves us from actual sin, the second from original sin.

"Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin."—Ps. li. 1, 2.

David had previously enjoyed heart purity; but having yielded to temptation, he now seeks to be fully restored by pardon for actual transgressions, and then perfect cleansing from the latent sin of the heart. The Scriptures put actual sins in the plural number, and original or heart sin in the singular number.

"Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruc-

tion; who crowneth thee with loving-kindness and tender mercies."—Ps. ciii. 3, 4.

Here is "forgiveness" for committed "iniquities," and then "healing" for hidden ills. In the next verse, pardon saves us from hell—"destruction;" and the second blessing of perfect love "crowns the soul" with tenderness and mercy.

"He made known his ways unto Moses, his acts unto the children of Israel."—Ps. ciii. 7.

There were two degrees of religious life in the camp of Israel. The multitude lived in the lower, Moses in the higher life.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. xiii. 1.

Provision in Christ's blood for the guilt of sin and for native uncleanness.

"Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John xv. 2.

He taketh away the backsliders, but the

regenerate soul is the one he purges, or sanctifies, to make it more fruitful.

"But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."—Mal. iv. 2.

Those who already fear and serve God, are the ones on whom Christ can bestow perfect heart-healing.

"And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly."—Mark viii. 23–25.

Let those who deny a second work of grace, remember this miracle of Jesus—the first touch gave vision, the next perfect vision.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts ii. 38.

Here the remission of all actual sins

must occur before the "gift," or sanctifying baptism, of the Holy Ghost.

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—Acts xxvi. 18.

These are the words of Jesus to Paul. Can words be plainer to prove two gracious changes—"forgiveness," followed by "sanctification by faith?"

"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. v. 1, 2.

Here the word "faith" occurs twice—first, it is justifying faith; second, faith for the grace of establishment. Both apprehended by two separate, specific acts of faith.

"And in this confidence I was minded to come unto you before, that ye might have a second benefit."—2 Cor. i. 15.

The word "benefit" is in the margin "grace"—a second grace.

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds."—Col. iii. 8, 9.

The phrase "put off" is used twice—in the first, it is put off actual sinning; in the second, it is put off the old, inbred sin.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise."—Eph. i. 13.

They first became believers, then were sealed.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14.

First, redemption from iniquity; second, heart purity.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus iii. 5.

Regeneration is followed by perfect renewing of the Holy Ghost.

"For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary. And after the second vail, the tabernacle which is called the holiest of all. . . . But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." —Heb. ix. 2–9.

Entering the first vail represents pardon, the second vail the "perfection of the conscience" in purity and love. In another verse, Paul urges us to enter the "second vail" of entire holiness with boldness through faith in the blood of Jesus. There need be no long period between our entering the first vail of pardon and second vail of purity.

"By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days."—Heb. xi. 29, 30.

The crossing of the Red Sea typifies conversion; the crossing into Canaan over against Jericho is a type of entering into sanctification. Two acts of faith were put side by side, showing they should have come close together.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9.

Heart-cleansing from all unrighteousness is received, like the forgiveness of sins, by confession of our needs, prayer and faith.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."—1 John iii. 1–3.

First we are to become sons of God; then, through Christ's blood, to purify ourselves, as he is pure.

"No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house."—Mark iii. 27.

Justification is binding the old man; sanctification is casting him out and destroying his works.

Pardon and purity are the two hemispheres of evangelical religion. Pardon and purity are the two wheels to the chariot of New Testament salvation, while faith and love are the celestial steeds that draw this chariot along the King's highway to heaven. Pardon and purity are the two posts on which the gates of pearl swing back to admit us to the city of light. Pardon removes all guilt of violating the law of God; purity, the violation of the image of God. Pardon takes away the guilt of all sinful *acts, words, volitional purposes;* purity takes away the uncleanness of sinful *tempers* and *desires* which are often not shaped into acts or purposes. Zechariah presents the fountain of atonement as furnishing pardon for sin (voluntary) and purity for uncleanness (involuntary). Pardon sweeps away from my soul all of my responsible sin; purity sweeps from my soul all my irresponsible sin. Pardon wipes out the moral evil that I have accumulated; purity wipes out the

moral evil that I inherited. Pardon deals with the choices and decisions of the soul; purity deals with the innate disposition of the soul.

Pardon covers the mighty empire of volitions; purity covers the mighty subterranean empire of cravings. While it is true that neither pardon or purity annihilate the collateral results of sin on my mind and body—it takes glorification to do that—yet it is true that on the harp of pardon I can sweep a song of deliverance back to the rosy smiles of my infancy, and on the harp of purity I can sweep a song of deliverance that takes my affections back to the spotless morning of Eden. Pardon will publish itself in the actions of a man; purity will publish itself to the keen, inner feelings of the heart. Pardon harmonizes me with the law of God; purity harmonizes me with the character of God. Pardon introduces me to the kingdom of peace; purity introduces me to the kingdom of power. Pardon reveals Jesus to me as my substitute; purity reveals Jesus to me as my heaven-enthroned and heart-enthroned

King. Pardon places me in the kingdom of God; purity places the kingdom of God in me. Pardon saved me out of hell; purity saves me into heaven.

Pardon puts into my hand a title deed to heaven; purity puts into my heart a moral fitness for heaven. Pardon takes away my night and gives me day; purity takes the mists out of the air and gives me cloudless sunshine. Pardon and purity are the two wings on which perfect love can soar and sing its way to the high mountain of God. Pardon must precede purity, just as the birth of a child most certainly must precede the curing of hereditary disease. Pardon and purity are both received by separate, specific acts of receptive faith; are both instantaneously wrought by acts of the Divine Will; are both attested by the Holy Ghost; are both retained by constant submission, unwavering trust and obedience up to all our spiritual light; are both requisite to a happy, useful life, and both *absolutely essential* to admission into heaven.

CHAPTER VIII.

EXAMPLES OF THE SECOND BLESSING.

Abraham.

"And he believed in the Lord; and he counted it to him for righteousness."—Gen. xv. 6.

Not that the righteousness of God was imputed to him, but *his faith* was accounted to him, and he was justified.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect."—Gen. xvii. 1.

This was twelve or fourteen years after his justification. Here is a specific call to moral perfection subsequent to conversion.

Jacob.

"And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."—Gen. xxviii. 15.

Here Jacob is adopted a child of God, and a covenant given him.

"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."—Gen. xxxii. 28–30.

Here self is crucified—his nature cleansed and empowered twenty years after adoption

Moses.

"Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well."—Exod. ii. 15.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. xi. 24, 25.

These passages fix the fact that Moses was justified by faith before he left Egypt.

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he

looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—Exod. iii. 2–5.

Here he was called to holiness and the baptism of fire.

Jethro.

"Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock."—Exod. ii. 16.

Jethro, like Job, was a servant and priest of God among the Gentile people.

"And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hands of the Egyptians. And Jethro said, Blessed be the Lord, who hath delivered you out of the hands of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them."—Exod. xviii. 9–11.

After serving God many years, he now gets the full assurance of joy and knowledge.

Hannah.

"And she said, Let thy hand-maid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad."—1 Sam. i. 18.

Here Hannah found peace in answer to prayer.

"And Hannah prayed, and said, My heart rejoiceth in the Lord, my horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation."—1 Sam. ii. 1.

Two years after the first blessing, she presents Samuel to God, and is baptized with full salvation.

Solomon.

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king in-

stead of David my father: and I am but a little child. I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that can not be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing."—1 Kings iii. 5–10.

This wonderful prayer and the answer proves that Solomon was then a favored child of God.

"And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do, that the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou has built, to put my name there for ever; and mine eyes and my heart shall be there perpetually."—1 Kings ix. 1–3.

Here God came the "second time" in power and glory. Yet, after all this, he sinned against the Lord, proving that the grace of holiness may be lost.

Isaiah.

"The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah."—Isa. i. 1.

Isaiah began prophesying when quite a young man. He was surely a child of God at the beginning of his ministry.

"Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of uncléan lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."—Isa. vi. 5-7.

Here is Isaiah's second specific blessing of perfect cleansing from inbred sin; received in a moment by faith, and witnessed to by fire.

Zacharias.

"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."—Luke i. 6.

This proves Zacharias a child of God, yet not perfect in his faith. [See verse 20.]

"And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life."—Luke i. 63–75.

In these verses we see how powerfully he was sanctified by the Holy Ghost, and he testified to it, that the promise for holiness was fulfilled.

The Disciples.

"Notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."—Luke x. 20.

We need no stronger proof than this that the apostles were in a regenerate state at that time.

"Sanctify them through thy truth: thy word is truth."—John xvii. 17.

Here Jesus prays for their sanctification after telling them their names were written in heaven.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts ii. 4.

This was the answer to Christ's prayer for their sanctification.

The Samaritans.

"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city."—Acts viii. 5–8.

Philip was an evangelist, and the Lord gave him a great revival in Samaria. Many were joyfully converted.

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."—Acts viii. 14–17.

Two or three weeks after the Samaritans were converted, the apostles hastened there

to lead them into the sanctifying baptism of the Holy Ghost. What an example for church authorities to follow!

Cornelius.

"There was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all): that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." —Acts x. 1–37.

These words prove Cornelius to have been a child of God. Peter says that "he knew peace by Jesus Christ." These are the marks of a true servant of God.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God."—Acts x. 44–46.

But while Peter was preaching, the bap-

tism of the Spirit fell on him, purifying his heart and giving him the tongue of fire.

Apollos.

"And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom, when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." —Acts xviii. 24–26.

Apollos, like many another eloquent preacher of Jesus, could preach only as far as he experienced the gospel; but a sanctified layman and wife led the great preacher into Christian perfection.

The Ephesians.

"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after

him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts xix. 2-6.

These were true believers; but Apollos had been their preacher. Paul led them into holiness.

CHAPTER IX.

THE CLEANSING BLOOD.

THE blood of Christ is the meritorious cause of our purification; it is the virtue or element of our cleansing, as soap cleanses our garments.

"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. ix. 13, 14.

The blood of bulls and goats answered for ceremonial sanctification, but the blood of Jesus positively, and really, sanctifies the conscience.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. . . . . Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting cove-

nant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."—Heb. xiii. 12–21.

Here it is said we are "sanctified" and "made perfect" through his blood; *i. e.*, the blood removes all sin and makes perfect in purity.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Heb. x. 10.

His will is in the virtue of his death.

"And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."—Heb. xii. 24.

Only living blood can be sprinkled; when dead, it is hard and will not sprinkle.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7.

If we walk in all the light Christ gives us, that is the condition of securing all the virtue of his blood; the light does not cleanse, it shows us the fount of cleansing.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. . . . . Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Peter i. 2, 18, 19.

It is the office of "the precious blood" to remove actual and original sin from the heart; it does not teach or illuminate, it simply removes sin.

"And from Jesus Christ, who is the faithful Witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father; to him be glory and dominion forever and ever. Amen."—Rev. i. 5, 6.

Notice, it is the living God that does the washing, but he washes us *in his own* blood; not from infirmities, but sins.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."—Rev. xii. 11.

Nothing so confounds Satan and destroys his work, as perfect trust in the cleansing blood, and clear, verbal testimony to the experience.

"And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. vii. 14.

Tribulation did not wash them—they came *out* of tribulation, but they were washed in the Lamb's blood.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. v. 9.

All who enter heaven must be purified through Christ's blood, though many heathen and dying children never learn of the blood that saved them till they enter paradise; yet all are cleansed alike.

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus."—Heb. x. 19.

As the high priest went into the "sec-

ond vail" with the sprinkling blood, so we enter the second blessing of entire holiness by boldly trusting, before feeling, that the blood of Jesus cleanseth us from all sin.

The office of the blood in our sanctification is that of a laver, or fountain, or fuller's soap. It is the element of cleansing. We are never cleansed by the miracles of Christ, or by the example of Christ, or by the beautiful character of Christ; but, according to God's word, we are saved from actual sin, and washed from the nature of sin, only by the applied virtue of Christ's shed blood to our souls. And so we read it is the blood that maketh atonement. Just as the healing virtue passed down through Christ's garment when the woman touched it, so God's truth becomes the conductor of the healing blood to our hearts. When we put the same faith in God's word that the poor woman put in Christ's garment, then the purifying blood will pass through it to our souls.

CHAPTER X

THE SANCTIFYING WORD.

As Christ's blood is the very element that cleanses, so his living word is the instrument—the channel by which we receive the purifying power.

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."—Mal. iii. 3.

The spoken or written word of God is the vehicle through which he communicates the refining virtue to us.

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—Isa. lv. 11–13.

The "thorn" of evil desire and the

"brier" of evil temper are purged from the heart, and the "fir-tree" of faith and "myrtle-tree" of love occupy the heart-soil by the agency of God's word applied by the Spirit.

"The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word."—Matt. viii. 8–16.

We are to accept and trust the written word of Christ just as truly as if he spoke it to us face to face. Just as the living artery conveys living blood to our limbs, so the living word conveys the divine virtue to our nature, to heal, pardon, cleanse, etc.

"Now ye are clean through the word which I have spoken unto you."—John xv. 3.

"Sanctify them through thy truth: thy word is truth."—John xvii. 17.

Our faith is to boldly assert, what the living word asserts, that we *are clean through it.* The word of God will ever

prove itself the *living truth* up to *any measure of faith* we put in it.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—Acts xx. 32.

Every child of God is entitled to claim the "inheritance of sanctification." This patrimony is transferred to us by the "word of grace."

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. x. 25–25.

He sanctifies and cleanses his own (regenerate) church by his word. He pours the sanctifying current through his apprehended and trusted promise.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. iv. 12.

It is "*quick*," *i. e.*, living; *powerful, i. e*, as almighty as he who utters it; piercing, *i. e.*, like electricity, all-pervading; dividing intellect from heart and dry bones from marrow and fatness.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Peter i. 22.

The truth, the promise, is the instrument that the soul takes hold upon to touch divinity. Perfect trust in the truth makes it the conductor of the Spirit's power to us.

"For it is sanctified by the word of God and prayer."—1 Tim. iv. 5.

These and many other passages show that the sanctifying office of the truth is that of being the instrument of conducting light and cleansing to the heart. The word of truth is a light that discerns the heart, and shows us the absolute need of inward holiness; it is like a tube through which the cleansing element is conveyed, or like a wire along which the electric fire flashes

into the soul. So that God never works, either in creation or salvation, except through the medium and instrumentality of his word. The truth when apprehended and submitted to, is made the instrument of our conversion and also of our entire purification.

CHAPTER XI.

THE SANCTIFYING SPIRIT.

THE office of the Holy Spirit in our sanctification is that of the personal, executive agent which actually conducts the process, and brings to pass the conscious fact of heart-purity.

"If ye love me, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."—John xiv. 15–17.

Some have been perplexed as to the various offices of the word, the blood, and the Spirit. We read in some places that we are sanctified through "the word of truth;" we read elsewhere that we are sanctified through the blood of Christ, and still again that we are sanctified by the Holy Ghost. How can all three of these propositions be true? In the light of ex-

perience and an open Bible, there need be no confusion. The word of truth is the *instrument* of conveying all spiritual blessings to the soul; the blood of Jesus is the *balm or elixir of virtue* element applied to the soul; and the Holy Spirit is the *personal, intelligent Agent that executes* the work by handling the word and applying the blood.

"Whom the world can not receive"—proving that we must be separate from the world and converted before we can receive the fullness of the Spirit.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. viii. 2–4.

The law furnishes us with the true standard of holiness; the Holy Spirit must work in us the righteousness of the law.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. . . . . That

the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. . . . . Through mighty signs and wonders, by the power of the Spirit of God."—Rom. xv. 13–19.

The "power of the Spirit" works "wonders, and joy, and peace, and sanctification," on the condition of our faith in the promises.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."—1 Cor. ii. 10–12.

Here we see it is the Holy Spirit that searches us with the candle of truth, reveals the things of God to our hearts, and bears witness to his works of regenerating and purifying us.

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. vi. 11.

Here the changes of justification and sanctification are by faith in Jesus, wrought

in us by the personal Holy Spirit, who *executes* the provisions of grace as soon as the conditions are met.

"Nevertheless, when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." —2 Cor. iii. 16–18.

There is in every human soul a native darkness that no amount of learning can ever dispel. Though they walk with Solomon, it will not be removed; a clear conversion will not entirely remove it; daily conversations with Jesus for three years could not remove it. It is something that nothing can or ever will remove but the entire sanctification of the soul. All things combined are inadequate to remove the native blindness of the human soul. Hence, we find the baptism of the Holy Ghost is the only infallible safeguard against heresy.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth."—2 Thess. ii. 13.

These passages prove that the Spirit is the executive, personal Agent in making us holy. What is that iron tube in your house for? To give light. What is gas for? To give light. Yet the tube does not shine, and the gas does not shine, but in the evening an intelligent, personal being manages the whole process; he touches the tube and lets loose the element for light; he applies a lighted match to the escaping gas and produces actual illumination. The iron tube corresponds to the word of God, which is the *vehicle for transmitting* the truth to our souls; that gas corresponds to the virtue of the precious blood which flows in a *sanctifying stream* to us through perfect yielding to the truth, and the *person who applies* the torch to the fluid corresponds to the Holy Spirit who touches the word, applies the all-cleansing blood, and produces perfect love as an actual flame, illuminating and healing the whole soul. The truth is the only appointed instrument of our purification; the blood of Jesus is the only ordained element of our purification, and the Holy Spirit is the only executive Agent of our purification.

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CHAPTER XII.

FAITH BEFORE THE WITNESS.

A great many want the witness or feeling of purity before they trust for it. The Bible teaches that faith must precede the feeling.

"So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son

liveth: and himself believed, and his whole house."—John iv. 46–53.

Here we see the man "believed the word Jesus spoke." The next day he saw the witness to his faith in the actual healing.

"Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power."—2 Thess. i. 11.

You are purified not a moment before, or a moment after, but *at the moment* you believe; then the Spirit will witness to the work of your faith. The Spirit can witness only after the work is done.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."—Heb. xi. 8.

He believed, obeyed, and went, "not knowing." First, *faith*, then *feeling*, then *fruit*. We can not reverse this order.

"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."—1 Peter i. 8, 9.

Believing is my work, feeling is God's work. Believing is that thing you do when you quit doing everything else, and you can never believe until you actually quit doing all else. So that, if you have submitted your all to God, what else can you do? Why not calmly, firmly settle your soul down on the rock of God's promise that the blood of Jesus actually cleanseth you from all sin?

Feeling is not in itself the work of heart purity; it is an *effect* of it. Perfect cleansing is wrought at the very moment you perfectly believe, and the *joyous sense* of it is a result of it; cleansing is like the silent lightning, and the feeling is like the thunder that succeeds it. If we truly trust, God will surely send the witness.

CHAPTER XIII.

THE WITNESS TO SANCTIFICATION.

The Holy Spirit is not more holy than the Father and the Son; but is pre-eminently denominated the *Holy* Spirit, because it is his office to communicate holiness to our souls, and to fill us with holiness. When he thus fills our hearts, *we feel inwardly pure;* we are consciously freed from all sin, actual and inbred; we experience perfect peace, perfect resignation, perfect hope, perfect love, and a constant repose in the efficacy of Christ's atonement.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."—Acts xv. 8, 9.

Here it is distinctly said that the Holy Ghost "bore witness" that they had purified their hearts by faith. Their heart purity was *through faith,* and *then* the

Spirit bore witness that the purity was wrought.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."—1 Cor. ii. 10–12.

The Spirit bears witness to "the things," not only to pardon, but to sanctification as well, and to answers to prayer also.

"For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us."—Heb. x. 14, 15.

What can be stronger than this to prove that the Spirit witnesses clearly to his own sanctifying work in us.

"By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."—Heb. xi. 5.

To please God is to be holy. If Enoch

had the testimony that he pleased God, then he had the witness to heart purity.

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."—1 John iii. 24.

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."—1 John iv. 13.

The Holy Ghost will take those things in the word of God (never outside) and put them into your consciousness, so that where you previously believed in your mind, now you *know*. Previously you have believed in the blood, and accepted it as the meritorious ground of salvation, but in the indwelling of the Comforter he gives you the fulfillment of your faith with power. You may believe in the blood without feeling it, but the Holy Ghost makes you conscious of it, so that you not only believe that the blood cleanses, but in the Spirit's indwelling he makes you *feel* and *know* that it cleanses; and a soul *can feel* that it is pure.

CHAPTER XIV.

THE BAPTISM OF THE HOLY SPIRIT.

THE doctrine of the Holy Ghost, in brief, is: He is a divine, personal Spirit, both equal to, and of one substance with, the Father and the Son; he is the divine Agent in operating directly on the human spirit, in applying truth to the heart; he is the Convicter, Regenerator, Sanctifier, the official successor of Jesus, as the abiding Comforter in the soul.

To-day there are thousands who have believed on Jesus, who have received the initial work of the Holy Ghost, who have been translated from the kingdom of Satan to the kingdom of Christ; yet they are as ignorant of the Holy Ghost as were the Ephesians when Paul visited them. Jesus represents this incoming work of the third person of the Trinity as the crowning work of the kingdom of God.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel ii. 28, 29.

The gift of the Spirit does not destroy our individuality or natural peculiarities. He illumines the memory of the old and purifies the day-dreams of the young.

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. iii. 11, 12.

Water and *fire* are both the emblems of the Holy Spirit; they are both nature's great purifiers and motive forces; the baptism of the Spirit purifies and empowers for action.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke xxiv. 49.

The "enduement of power" is here as

definitely promised to the children of God as the advent of Jesus was promised to the world.

"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)"—John vii. 38, 39.

It is by *believing on Jesus* that we receive the Spirit. We do not receive the Spirit by looking at the Spirit, but by looking to Jesus, the object of faith.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts ii. 1–4.

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."—Acts iv. 31.

This does not refer to the preliminary work of the Holy Spirit in conviction and

conversion; it refers to the permanency of the indwelling Spirit in the heart of the perfected believer. A great mistake is made in the matter of an advanced Christian experience, by confounding the witness of the Spirit in conversion with the baptism of the Holy Ghost.

"Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places."—Isa. xxxii. 15-18.

Here the indwelling Spirit produces fruitfulness, peace and security.

"And the disciples were filled with joy and with the Holy Ghost."—Acts xiii. 52.

This was not natural joy, but the supernatural gladness of Jesus poured into them by the fullness of the Spirit.

"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath

anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."—2 Cor. i. 20–22.

The gift of the indwelling Comforter is by faith in the promise. The *yea* means the truthfulness of the promise, the *Amen* means the fulfillment of it. When we fully believe on the promise, it is "yea;" when we experience its accomplishment, it is "amen." The gift of the Holy Ghost is the "earnest," or pledge, of our resurrection and glorification with Jesus.

CHAPTER XV.

HOLY TESTIMONY.

The Scriptures are very clear and abundant on the necessity, privilege and power of verbal testimony to saving grace.

"And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us."—Deut. xxvi. 1–3.

The land of Canaan was a type of perfect love; they were to definitely *profess* that they had come in the land. We must do the same.

The work of salvation from sin, wrought in the heart by the Holy Spirit, is repre-

sented all through the Scriptures as having the twofold or twin result of *confession* and *fruit*. The term *confession*, in its widest sense, embraces those contents of the heart which are expressed in speech or language; the term *fruit*, in its broad sense, includes those contents of the heart which are expressed in graces, tempers, tones, manners and actions. This twin result of grace—confession and fruit—are both intensified in the sanctifying baptism of the Holy Spirit.

"Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue."—2 Sam. xxiii. 1, 2.

The baptism of the Spirit monopolizes the tongue for Christ.

"I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.—2 Kings xx. 3.

Here is a specific confession of heart perfection.

"And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever."—2 Chron. xx. 21.

We are to verbally praise the beauty of holiness, as well as live it.

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad."—Ps. cxxvi. 1, 3.

What a contrast between these verses and a fallen church whose tongues never confess the great things God has done.

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue."—Ps. lxvi. 16, 17.

"My heart was hot within me; while I was musing the fire burned, then spake I with my tongue."—Ps. xxxix. 3.

The heart, hot with either anger or love, will witness in the tongue.

"I have declared, and have saved, and I have showed, when there was no strange god among you therefore ye are my witness, saith the Lord, that I am God."—Isa. xliii. 12.

Not only witnesses, but witnesses that *he is God.* The sanctifying Spirit reveals to our hearts the divinity of Jesus, and we are to witness to it.

"Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Isa. xx. 9.

It is as impossible to stop a sanctified soul from witnessing as it is to make a dead form a live witness.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."—Mal. iii. 16, 17.

This was nothing less than a holiness class or band meeting.

"And upon the hem of the high priest's robe thou shalt make pomegranates of blue, and purple, and scarlet round about the hem thereof; and bells of gold between them round about. A golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not."—Exod. xxviii. 33–35.

What *sound* more sure and sweet than that of a golden bell? What seed in the vegetable world so *fruitful* as the pomegranate?

Not all fruit, nor all sound, but they were equal; the confession equal to the living experience, and the life equal to the confession: only the sound of the bell comes first, and next the fruit, for sound is instantaneous—fruit is not. The ringing witness of the cleansing Spirit within must precede the bearing of fruit; hence the people might hear the sound of the bell under the "second vail" before they saw the scarlet fruit emerging from the holy place. How emphatic, concise and awful the language: "The sound of his bells *shall be heard, that he die not.*" This was the figure of a reality

still existing. A dumb Christian is a dead Christian; a soundless church is a spiritless church; a voiceless holiness is a vanished holiness. If the high priest did not ring the bells, he would not live long enough to come forth and show the pomegranates. If the cleansing blood is not confessed, the holy experience will not live long enough to show its fruit.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. x. 32, 33.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark viii. 38.

How many claim to be Christ's witnesses, who hate and avoid mentioning his words sanctification and holiness. God names his own work. We are to confess his words.

"Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had com-

passion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel."—Mark v. 19, 20.

Telling it made men marvel.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth."—Acts i. 8.

The power of Pentecost was mainly a joyous boldness to be witness for a despised truth.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And they were all amazed, and marveled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born? We do hear them speak in our tongues the wonderful works of God."—Acts ii. 3, 11.

Not scientific and eloquent sermons, but *telling what God had wrought in them*, is what convicted the people then, and will do it now.

"For with the heart, man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. x. 10.

The faith of the heart and confession of the mouth must be equal. Faith and confession, like Siamese twins, must live or die together.

"Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe."—1 Thess. ii. 10.

This is only one of Paul's testimonies to full salvation.

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)."—Heb. x. 23.

Not the profession of your emotions, but *your faith.* This was after entering the "second vail." "*Hold fast;*" let no one hinder you in it.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."—1 Peter iii. 15.

When God is sanctified in us, our testi-

mony to it is to be in meekness, reverence and love. Such only is genuine.

"But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth."—1 Cor. xiv. 24, 25.

The Hebrew term for prophet means "*a bubbling spring*" in the soul; hence, testimony is a prophecy that the Spirit accompanies to the saving of souls.

"That the communication of thy faith may become effectual, by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon 6.

Faith is made effectual by confessing it; "*every good thing*," whether it is regeneration, sanctification, keeping or bodily healing. Hide none of God's works.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."—Rev. xii. 11.

The blood overcomes our sin, and testimony to it overcomes the world.

"I John, who also am your brother, and companion

in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."—Rev. i. 9.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."—Rev. vi. 9.

The Lord's people may talk of the ancient recorded facts of the Spirit, and theorize and speculate all they please of the sanctifying office of the Spirit, and the devil would not deem it worth hissing after them. But when they turn witnesses, and declare that the living, personal Holy Spirit is not locked in the tomb of sacred lore; when they solemnly aver that the lightning of pentecost can and does flash across the intervening centuries to their bosom; that he produces a new birth, and subsequently effects an entire sanctification in the soul which can be felt and known with infallible certainty; then the kingdom of hell is shaken, and everything in alliance with Satan, rises *to oppose this testimony.* Yet it is this testimony, accompanied with a holy life, that sets up the kingdom of God.

NOTES.—1. The outward conduct of life can never be a substitute for verbal testimony, for it can not report the inner work wrought in the heart.

2. This so-called *high profession* gives all the glory to Christ. It attributes nothing to self, and all to the cleansing grace of Jesus.

3. Our confession of holiness is to be as scriptural and specific as our asking and trusting for it were.

4. We are to witness for sanctification, whether our testimony is accepted or rejected. We are God's witnesses; not man's.

5. Thousands have lost heart purity by failing to clearly and constantly confess it.

CHAPTER XVI.

HOLY ILLUMINATION.

THE experience of holiness gives the believer wonderful illumination on divine things.

"And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."—2 Kings vi. 16, 17.

It is the office of the indwelling Spirit to illuminate the special providence of God to us, removing all fear.

"With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward."—Ps. xviii. 25, 26.

God reveals himself to us according to

the state of our hearts. We see God through the glass of our experience.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Ps. cxix. 18.

Notice, it is *God* that opens the eyes to see the wonders of the Book. Only the Spirit can reveal the Bible.

"I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled."—Solomon's Song v. 2.

"Thine eyes shall see the king in his beauty: they shall behold the land that is very far off."—Isa. xxxiii. 17.

"Blessed are the pure in heart: for they shall see God."—Matt. v. 8.

The image of God—his purity, love, power, and goodness is revealed to a pure heart as to nothing else. There is an intimate relation between the heart and the understanding.

"And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean."—Ezek. xliv. 23.

The greatest need of the Church is sanc-

tified preachers to clearly teach the moral distinction of sin and holiness, and make it clear to the people.

"The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."—Luke xi. 34–36.

The single eye has one motive—to please God; this secures fullness of light.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 26.

Jesus furnishes the truth; the Spirit applies and illuminates it.

It is not the work of the Spirit to give light on all the minor matters of nature. The headlight on a locomotive is to throw light on the track over which the train passes. Some light may shine out and light up the farms along the way, but that is incidental. So the Holy Ghost illumin-

ates the way to heaven. He may with a sanctified genius illuminate nature, but his special ordained work is to throw light on the way to glory. His special work is to reveal Bible truth.

"Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."—John xvi. 13, 14.

Jesus teaches that the Holy Ghost does not create a new power in the soul, but removes the film, purges and glorifies what was already in the soul. He does not add a new verse to the revealed will of God, but takes the word of God already existing, and gives a clearness and distinctness to it hitherto unknown. We are not to look to the Holy Ghost to make a revelation not made through the Word. To suppose the Holy Ghost will give us a new truth, is to suppose that he will break the word of God.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same

image from glory to glory, even as by the Spirit of the Lord."—2 Cor. iii. 18.

The Spirit reveals to the pure heart the personality, beauty and glory of Jesus.

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. v. 14.

The soul has five senses, corresponding to the body; to the perfect Christian these senses are open to know spiritual things.

"But he that is spiritual judgeth all things, yet he himself is judged of no man."—1 Cor. ii. 15.

Judgeth—margin, discerneth. He that walks in the Spirit can discern others, but others can't understand him; he is an enigma to them.

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power."—Eph. i. 17–19.

When the film is drawn from the diseased eye, the physician does not add a new function, but draws the film and purifies the eye. When the telescope shows distant worlds, it does not add new stars; it but draws back the vail and shows what God had created. When the heart is holy, the eye is clear; then the Holy Spirit can reveal the power of God to the mind.

"For with thee is the fountain of life: in thy light shall we see light."—Ps. xxxvi. 9.

"In him was life; and the life was the light of men."—John i. 4.

The light in the understanding comes from the divine life in the heart.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."—1 John ii. 27.

The powers of the mind can never illuminate your heart; unless God shines in your spirit, it remains in total darkness. So when the Holy Ghost makes his advent, he penetrates through the body, through the mind, and enthrones Jesus in the heart; and there from your spirit he shines out

through your mind and through your body.

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding."—Col. i. 9.

When the Holy Ghost comes to abide in your heart, he takes up his abode in your spiritual nature.

We must remember there are three kinds of knowledge. We have a body of bones, nerves and muscles, and there is sensibility. We know all material facts through the sensibilities; behind that we have a mind, which Paul calls the soul. Through that we have knowledge of time, cause and effect, recollection, imagination and deduction; that is mental knowledge, and is in many cases more certain than the other. You may be more certain that two and two are four than of the temperature of your body. Higher than that is the spirit, called in the Old Testament "heart," and in the New Testament "pneuma." In your spirit, in your heart, far beyond all physical knowledge, far beyond all mental knowledge, you know by spiritual knowledge.

CHAPTER XVII.

THE PERFECTION OF LOVE.

THE Bible describes perfect love as follows:

"And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live."—Deut. xxx. 6.

To love God with *all* the heart can occur only when it is circumcised—purified from all sin.

"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off forever."—1 Chron. xxviii. 9.

It is not perfect mind, but a *perfect heart* and a *willing*, docile, teachable mind.

When we come to a calm and candid examination of the Scriptures to find what is

the true sphere and limitation of Christian perfection, we find that it is exclusively and only the perfection of the moral and religious nature. It is nowhere predicated of the body or bodily functions and powers. According to the Bible, no sort or degree of physical perfection will be secured till the resurrection of the just. And while the Bible does teach the moral purity of the body, yet no perfection of its powers, properly speaking. Neither is it a perfection predicated of the mental powers. Mental perfection is promised us in the Scriptures only when "we shall know even as also we are known." But it is a perfection of the heart, or spiritual being, embracing the heart, conscience and will; and whenever, in the word of God, perfection is predicated of or enjoined upon a man, it will always be found to be a perfection in relation to his heart or will; or, in other words, a species of perfection that covers only his moral nature, the sphere of his moral and spiritual relations.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and

with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. xxii. 37–40.

Being cleansed from all sin is Christian perfection in its *negative form.* Entire yielding to all the will of God is Christian perfection in its *receptive form;* and being filled with pure love is Christian perfection in its *positive form.* When the heart is made pure, it is then in a condition to be filled with the abiding Comforter, whose presence floods the soul with unmixed love. This perfection of indwelling love, taking the place of indwelling sin, should, according to the Bible, be the normal life of every Christian.

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught."—1 Cor. ii. 6.

Paul here addresses perfect Christians, who understood his writings as others could not.

"Whom we preach, warning every man, and teach-

ing every man in all wisdom; that we may present every man perfect in Christ Jesus."—Col. i. 28.

Christian perfection was Paul's constant theme in preaching and writing. So it ought to be of every gospel preacher.

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you."—Phil. iii. 12–15.

Here are two kinds of perfection—one is perfection in glory in the future, the other perfection of love which he had.

"And above all these things put on charity, which is the bond of perfectness."—Col. iii. 14.

We are to put on pure love as a garment—wear it as a girdle around all the graces; for love is the perfection of them all.

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."—1 John ii. 5.

Not God's perfect love to us, but his love perfected *in us*.

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." —1 John iv. 17, 18.

Perfect love fits us for the judgment; it destroys the fear of man, of calamity and death. Amen.

CHAPTER XVIII.

GROWTH IN HOLINESS.

THE Scriptures do not teach growing *into* holiness, but growth in holiness after we are made holy.

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger."—Job xvii. 9.

Here we see that growing "stronger" is put after "cleanness." The work of cleansing puts the soul in the very state to grow.

"But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—Jas. iii. 17.

This text shows that purity fits us for growth. There is not much growth in real grace till inbred sin is removed.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the cor-

ruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."—2 Peter i. 4–7.

In this we see the escaping from corruption through faith in the promise comes before the addition of growth in the perfect graces. Purification is a subtraction; growth is an addition.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."—2 Peter iii. 14–18.

Being "without spot" is put before "grow in grace." It is "grow *in grace*." There is much growth which is not grace.

1. Persons may grow in learning, culture, art, position, influence, authority and pulpit eloquence, and many such things, without growing any in self-abasement, meekness, patience, tenderness and love.

2. Growth in *heart grace* secures growth in spiritual knowledge, which is very different

from human learning. We grow heart foremost—grace first, then knowledge.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 48.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin."—Matt. vi. 22–28.

First "perfect" in love, "single in eye," and then "grow as the lilies," not by will-power or anxious thought, but by being in a clean soil, and having air and light.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious."—1 Peter ii. 1–3.

This passage teaches us that when every evil desire and temper is purged from the soul, it is then in a pure, healthy condition to feed on pure soul food and grow strong. A purified soul has a keen appetite for the sweets of God's word, for holy prayer and

worship, for holy song and reading, and saintly fellowship, by which it grows.

NOTE.—1. Heart purity is wrought *instantaneously;* growth in grace is *gradual.*

2. Sanctification is the *removing* of inward sin; growth in holiness is *adding* the fruit of the Spirit.

3. Heart cleansing is by *faith alone;* growth is by giving "diligence," both *faith and works.*

4. Heart cleansing is the *same* in every one receiving it; growth is *various*—some advance in love more than others.

5. Heart purity is essential for entrance into heaven; growth is not made a condition for reaching heaven.

6. Heart purity must occur in this life, no cleansing after death; but growth in light and love and power can go on in this world and the world to come.

CHAPTER XIX.

THE HOLY PRESERVATION.

GOD'S keeping power is equal to his saving grace.

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee: and shall say, Destroy them. Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. xxxiii. 27–29.

This wonderful promise refers to being kept *in the land of Canaan;* its fulfillment depended upon their *dwelling alone*—unmixed with the wicked.

"For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."—Deut. xxxii. 9, 10.

1. The holy ones are the peculiar treasure of the Lord—"his portion."

2. Nothing is more carefully guarded than the eye.

"Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues."—Ps. xxxi. 20.

God is everywhere present, but how few are *hidden* in the secret of his presence, as sweet odors are hidden in the air.

"The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore."—Ps. cxxi. 7, 8.

It is the Lord's interest to keep his own. We are as helpless to keep as to save ourselves.

"I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."—Isa. xxvii. 3.

Yes, he can keep the believer in his sleep and dreams.

"And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall

not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."—Isa. xxxv. 8, 9.

The lion may come near the path and roar at the saints, but he can not get on the way of true holiness.

"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."—Ezek. xxxiv. 25, 26.

Even after we enter sanctification there is much grossness of mind and manner, corresponding to evil beasts of Canaan, to be refined away by the Spirit. We are to have showers of blessing in the sanctified state.

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow, and the sword, and the battle, out of the earth, and will make them to lie down safely."—Hosea ii. 18.

1. Beasts, birds, creeping things, typify manifold infirmities and natural instincts which are not to vitiate a holy heart.

2. The battle with evil elements will terminate in victory for the saint. Through all God keeps.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. v. 23, 24.

God of peace — peace is the central stream of entire sanctification. The blameless preservation is to be as complete as the sanctification; not blameless in the sight of all men, but with God.

"But the Lord is faithful, who shall stablish you, and keep you from evil."—2 Thess. iii. 3.

"Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Pet. i. 5.

The power of God keeps us up to the measure of our abiding trust.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation,

which shall come upon all the world, to try them that dwell upon the earth."—Rev. iii. 10.

We are to keep the *word* he commits to us, and he keeps the *soul* that we commit to him. By keeping our eye on Jesus, he keeps his hand on us.

CHAPTER XX.

TEMPTATION.

We are living in a state of probation. It does not end until we die, or Christ calls us up. If we were free from danger, we would not be probationers. The idea of trial involves danger. The problem of salvation is to take us through this world of dangers and make us as secure as possible —to take us through probation as secure as possible with the facts of probation.

"And lead us not into temptation, but deliver us from evil."—Matt. vi. 13.

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Matt. xxvi. 41.

We must not confound temptation with sin; but while temptation is not sin, we are to avoid the causes of temptation.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not

suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13.

Many ask, How can a pure Christian be tempted to sin? How could a pure Adam and a pure Savior be tempted? Angels had temptations peculiar to their nature. We have such as belongs to man's nature.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter iv. 12, 13.

Temptation may appeal to the body or the mind or the spirit. If we yield to those of the body, we become sensual; to those of the mind, we become worldly; to those of the spirit, we become devilish. According to this text, some trials may be so severe as to be like arrows of fire shot in the soul; yet think it not strange.

"For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."—Heb. ii. 18.

The temptations of Jesus were not imag-

inary, but real, so distressing him as to cause great suffering. So are the sanctified sometimes tried.

"For we have not a high priest which can not be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." —Heb. iv. 15.

Christ was tempted in his physical, his intellectual, and his spiritual being in "every point," yet without sin.

"Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—Jas. i. 13–15.

When the heart is impure, it will be often tempted from itself; its own evil pronings will often lead it to "bring forth actual sin," which, if not repented of, will bring forth eternal death. Where are the dangers that beset a believer? Those that lie in the external world, those that appeal to the five senses, those that appeal to the mind, they are one class; another class lurk within—an unsoundness at the center; an inward

aptitude for unholy things. Those dangers that lie within a man are greater than those that lie without. A seed of sin within the soul is like a beautiful palace with a keg of powder concealed within it—it may be the house will never burn down, but it would be a great deal safer with the powder away. A seed of sin in the soul is like the keg of powder in the closet, and the devil shooting Greek fire all around you.

NOTE.—1. Satan endeavors to reach a pure heart through the pressing wants of the body, or through wrong suggestions to the mind.

2. Impure suggestions dwelt upon will soon corrupt the heart.

3. The evil one may shoot his wrong suggestions into the mind, and then accuse the saint of having forfeited his trust in the cleansing blood.

4. The sanctified may yield to temptation and sin just as the holy Eve did.

5. If any should unwittingly yield to evil, let him fly to Jesus for the perfect application of his blood. We must stay in the cleansing stream.

CHAPTER XXI.

DIVINE GUIDANCE.

GOD reveals his guidance to his obedient children through the threefold agency of his word, his providence, and his Holy Spirit. Our faith, our judgment, and our heart impulses, are thus all united and led in his way.

"I being in the way, the Lord led me to the house of my master's brethren."—Gen. xxiv. 27.

God can so easily lead us when we are in the right way. In this case, we see a union of the *word* and *providence*. His servant, by faith, followed the word that Abraham gave him, and God providentially caused Rebecca to meet him; yet this was in answer to prayer. We must pray over every item.

"Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven

but thee? and there is none upon earth that I desire beside thee."—Ps. lxxiii. 24, 25.

1. *Thou shalt.*—We must determine to let the Lord lead us.

2. *Thy counsel*—that means, the utter giving up of our counsel and our desires.

3. *Desire thee.*—We must want only God and his will.

"I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye."—Ps. xxxii. 8.

The way is described in the Bible, yet the Spirit must inwardly teach us how to go in it. It is the eye that guides the body in its motions.

"Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee."—Ps. cxliii. 8.

Know the way.—God can make us *know* that we are in the right way.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Prov. iii. 5, 6.

If these conditions are fully met, the special guidance of the Lord is absolutely secured.

1. Perfect trust in Christ.

2. Perfect distrust of self; not even leaning or inclining to our opinion or wisdom.

3. In everything confessing the Lord, and he *shall direct* the steps.

"When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life."—Prov. vi. 22, 23.

This refers to the leading of the *law* or word of God. If we are filled with God's word, then the Spirit can use it as a rudder to steer our life.

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isa. xxx. 21.

This refers to the quick, deep, inner promptings of the Holy Spirit, to go this way or that, which are sometimes so clear as to seem an audible voice saying, *this way.*

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."—Isa. lviii. 11.

Only those who are consciously led of the Lord know the blessedness of a heart like a watered garden. This requires great humility and docility of mind.

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."—John x. 4, 5.

1. *His voice.*—Christ's voice—the Holy Spirit does not speak of himself. He comes to abide in the sanctified heart and re-utter the *voice*—the *words*, the *way*, the *life*, of Jesus.

2. With the *heart perfect*, and the *eye upon Christ*, we can discern the difference between his voice and that of Satan, or human wisdom and policy.

"For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14.

1. The Holy Spirit illuminates the *word of God*, enlightens our *judgment*, gives clear

perceptions of *divine providences*, convinces and impels the *heart*, using all of them in his guidance of the child of God.

2. The Spirit will lead the holy soul *against* the world, flesh and Satan, and against carnal wisdom and policy; but never against the word of God or the *manifest* providence of God.

3. The Spirit leads us when we keep the mind on Jesus. If the eye is fixed on the Spirit, then Satan can step in and under the guise of spirit — leading, will carry the unwary soul into the rankest folly.

4. Nothing is too small for the Lord to notice in the daily leading of his children. Many are too great and wise to accept or trust the guidance of God in the little things.

CHAPTER XXII.

HOLY WORKERS.

THERE is a great army of so-called religious workers, but how many are holy and how many are working to spread the experience of holiness?

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. cxxvi. 5, 6.

Millions of works are done in the church with no tears; holiness moistens its labor with weeping prayers.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa. vi. 8.

As with Isaiah, only the perfect cleansing from sin will cause us to *cheerfully go anywhere* and *do any work* for the Lord.

"I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness."—Isa. xiii. 3.

The sanctified believers are God's "light brigade." He commands them to charge the battlements of hell, while half believers stand back and criticise.

"But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin."—Micah iii. 8.

It demands a "fulness of the Spirit" to do the hard, unpopular, thankless work that *must be done* to save a drowsy church and a wicked world.

"The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.'—Mal. ii. 6.

This is the model preacher, whose eternal reward does not depend on the number that heard him preach, but on the number that he turned from sin into scriptural holiness.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. xv. 58.

Always abounding—never idle, never wasting time or talent. Work of the Lord —not some selfish or human enterprise.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." —2 Tim. ii. 21.

"That the man of God may be perfect, throughly furnished unto all good works."—2 Tim iii. 17.

In these verses we see it is sanctification —perfection—which fits the believer for *all* good work. None but the holy are truly qualified as workers for God.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now, he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness)."—2 Cor. ix. 8-10.

Notice on God's part, *all grace, always;* that on our part we may have *all sufficiency* for *all good work.*

1. No Christian preacher or lay-worker has perfect freedom from shrinking, timidity,

fear of man, or soul trammels of some sort, till entirely sanctified and filled with the Holy Spirit.

2. Until filled with the Spirit of holiness, religious workers will always mix up some of self, or compromise, or human policy, or questionable means, with their work.

3. Nothing but a complete cleansing and filling of the Spirit can bring out all the latent powers of the soul to work for Christ.

CHAPTER XXIII.

FITNESS FOR HEAVEN.

THE great body of nominal believers never think of obtaining a soul fitness for heaven till about the hour of death. The Scriptures teach that fitness for heaven is by faith, and should be a present experience.

"Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."—Ps. xxiv. 3, 4.

Purity of heart is the scriptural condition of going to heaven; not age, or growth, or long experience, or culture, but purity. We have all eternity to grow in, but only a short time for purification—*even now*.

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye

also ready, for in such an hour as ye think not the Son of man cometh."—Matt. xxiv. 42–44.

Multitudes expect to get holy by getting "dying grace;" but holiness is the dying grace that fits us for the coming of the Lord.

"Then Paul answered, What mean ye to weep and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts xxi. 13.

Here the Apostle Paul had dying grace and readiness for heaven many years before he died.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."—Phil. iii. 20.

Our "*citizenship*" is in heaven. The holy soul is already a naturalized citizen of the heavenly world.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—Col. i. 13.

These Colossians had already, through sanctification of the Spirit, obtained a meetness for paradise; so can we.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. iii. 1–4.

True, the great majority of believers do not experience a heart fitness for heaven till near death; but it is according to their faith.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"—2 Peter iii, 12.

1. Millions of infants and sincere believers have died without being aware of their entire sanctification from inbred sin; yet none the less all who enter heaven are completely purified before death.

2. Those believers who seek after holiness up to their light, God will attend to cleansing them before death, even as he does the infants that die; but those who reject the light of a present sanctification will go back into condemnation.

CHAPTER XXIV.

REJECTING HOLINESS.

When the light of the truth of Scripture holiness is spreading abroad, it puts all who hear the truth under great obligations to seek and find the experience.

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."—Jer. vi. 19.

God calls earth to bear witness that the rejecting of spiritual light by his people has ever been followed by gross darkness of soul and spiritual death.

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."—Hosea iv. 6.

Not for lack of fine-arts, head culture or wealth, but for lack of true heart knowing

of God and the Holy Ghost, the Church is largely destroyed even yet.

"For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." —Mark vii. 8, 9.

How many regular church-goers hold to their sectarian traditions, creeds, human authorities, etc., who yet "full well reject God's command to be holy—to be perfect in love?"

"For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit."—1 Thess. iv. 7, 8.

Many claim that they love holiness, yet openly despise and reject those who witness to heart purity; but God says they "despise not man, but the God that hath given us his spirit." They who reject the saints, reject the Holy Ghost that made them saints.

"But with many of them God was not well pleased: for they were overthrown in the wilderness. Now

these things were our examples, to the intent we should not lust after evil things, as they also lusted." —1 Cor. x. 5, 6.

These verses prove that after being converted, we may be overthrown and perish by refusing to go over in the land of perfect love, even as the Jews died in the wilderness.

"But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief."—Heb. ix. 17–19.

A vast multitude in the Church to-day are in this same condition. They once came out of Egypt, but by refusing holiness, have "vexed the Spirit," and are now either worldly, scientific, or formal "carcasses" in the Church!

NOTE.—1. Soon after conversion there is found to be remains of evil nature, which are apt to discourage the soul, unless it be taught the character of inbred sin, and how to have it removed.

2. The consciousness of inward sin, or

sense of soul need, is God's call to the convert to seek holiness.

3. If the young convert is clearly instructed as to full sanctification, it need be only a short time ere he enters the experience.

4. The believer who draws back from holiness will soon lose the light of justification.

5. Those who by rejecting holiness fall from grace become of all men the bitterest foes to the work of sanctification.

6. Many ancient nations rejected the one living God, the Jews rejected the Lord Jesus, and many in the visible Church are now rejecting the Holy Spirit, the Sanctifier.

There have been three great dispensations of grace introduced into the world; and each of these three dispensations has had, and is to have, its advocates, witnesses and martyrs. The martyrs of the first dispensation bore witness to the God in heaven; the martyrs of the second dispensation bore witness to the God incarnate, living, dying, rising; the martyrs of the third dispensation bear witness to God, the Comforter, as indwelling and sanctifying Lord.

CHAPTER XXV.

PROMISES FOR HEALING.

THE saying that the days of miracles are past, is only one of the devil's cheap proverbs palmed off for centuries upon a half-believing Church, with every promise in the Word of God against it.

"And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." —Ex. xv. 26.

Here God declares himself the master of diseases, both sporadic and epidemic; and, on condition of obedience and faith, will heal both individuals and nations.

"Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord."—2 Kings xx. 5.

Here is a case of bodily healing in answer to prayer and tears. Medicine is for those who have not faith for healing.

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—Matt. x. 1, 8.

This gift to heal was given before they were baptized with the Holy Ghost; proving that the power to heal was really less than the tongue of fire.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."—Acts x. 38.

The Bible, in many places, attributes diseases to the power of Satan, and he often assails the poor soul through a diseased body.

"The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked."—Acts xiv. 9, 10.

All the sick are not healed; all who pray for it are not healed; but *all that have the faith for it are healed.*

"And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all."—Acts iii. 16.

Not by medicine or magic, but by faith he was healed.

"To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit. Have all the gifts of healing? do all speak with tongues? do all interpret?"—1 Cor. xii. 9, 30.

Some have a gift of faith for healing, but many others who are just as holy have not that gift of faith.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—James v. 14–16.

This promise is as infallibly true now

as any other promise in Scripture. Not every prayer, but the *prayer of faith shall.* Yet Paul was not healed, though he had the gift for the healing of others.

There are many true witnesses in this day that can testify to a skeptical Church of being healed of incurable diseases by simple faith.

NOTE.—1. Physical hearing by faith is no part of scriptural holiness; if it were in any wise a part of sanctification, then no one could be holy except the exceeding few who are healed.

2. We are commanded to be holy, but there is no command in the Bible for bodily healing; it is held forth as a privilege, not a duty.

3. Some are healed in body by faith before they are sanctified, and many are sanctified who never get bodily healing.

4. As physical diseases come from the fall, so healing by faith is an effect of salvation; and, as the Church gets holy, healing by faith and other gifts will be common.

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